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god, but a statue of his god. Fancy the spectators' delight at this pun in statuary. The invention is Strepsiades' own: Socrates has nothing to do with it.

At 1472 Strepsiades undergoes a revulsion of feeling; catching sight of his *Δίος* statue, he smashes it into bits (1473-4), re-erects his prostrate Hermes, and before it bends the knee in prayer (1478 ff.).

Such a piece of scenic cartooning is quite in Aristophanes' manner. Is it not what the spectator saw?

PRINCETON.

S. R. WINANS.

## SOME PLACES IN THE PHILOBIBLON OF RICHARD DE BURY.

### I.

Ac dum forum suffertur a laico, a librorum alumno clerico mors differtur.—Cap. IV.

*Forum suffertur* is the reading supplied by the best manuscript of Philobiblon (Royal 8. F. XIV in the British Museum), against *forum transfertur* in the other copies. The correctness of *suffertur* is so evident as to need no special argument, inasmuch as the whole point of the sentence and context is the contrast between the scholar, or 'clerk,' who could prove 'his clergy' by reading some verse from the Psalter, thus saving his neck, and the layman who endured sentence of the civil court. I have had trouble, however, in finding expressions illustrating the phrase *forum suffertur*. Still, here is one which serves admirably to explain it by a converse form, *forum declinare*. It occurs in a sentence of Odofred of Bologna (died 1265), who antedates Richard de Bury by nearly a century. The passage is preserved in Sarti (*De claris Archigymnasii Professoribus, Bononiae*, 1769, I 94, note *b*), and reads:

Vidi hoc in civitate ista (= Bononia) tempore domini Azonis, quod scholares poterant declinare forum in causa criminali, et erant hic tunc temporis X milia scholares.

### II.

Omnis artifex manualis hyperduliam propriam suis exhibet instrumentis.—Cap. IV.

De Bury, arguing from the reverence a true artisan feels for the tools of his craft, concludes the clergy should feel likewise toward

books. But he uses a strong term (*hyperdulia*), which means more than *dulia*, the reverence due to saints, and falls short of *latria* alone, the worship due to God. *Hyperdulia*, or the highest reverence, is explained by Thomas Aquinas: *Speciali nomine hyperdulia nominatur, quasi superdulia (super duliā?) ad latriam accedens* (Comm. in Lib. IV Sententiarum, Lib. III, dist. 9, art. 2). It is suitably exercised toward the human nature of Christ, as the context of the citation states, or toward the Virgin (Summa Theol., Secunda secundae, Q. 103, art. 4). So exalted is the reverence de Bury exacts of the clergy toward 'holy books.'

## III.

O beate Deus Deorum in Syon, quantus impetus fluminis voluptatis laetificavit cor nostrum, quotiens paradisum mundi Parisius visitare vacavimus moraturi.—Cap. VIII.

The word-play between *Parisius* and *paradisus* is an easy one, and De Bury, with his fondness for such tricks of sound, might readily be guessed to be its inventor. But the expression is found in earlier writers. Budinszky has preserved two instances in his 'Die Universität Paris und die Fremden an derselben im Mittelalter.' One is in a verse by Alexander Neckham (died 1217):

Parisius quidam, paradisus deliciarum.

—Budinszky, p. 5, note 10.

The other is in a letter of Lanfranc of Milan, who came to Paris about 1294:

O Parisius, propter regiae majestatis sedem, propter curialis speciei excellentiam, propter honoris habundantiam, propter philosophorum intelligentiam merito paradisus nuncupari potes.—Budinszky, p. 7, note 21.

PRINCETON, September, 1894.

ANDREW F. WEST.

## HORACE, EP. I vi, 49-52.

Si fortunatum species et gratia praestat,  
 Mercemur servum qui dictet nomina, laevum  
 Qui fodicit latus et cogat *trans pondera* dextram  
 Porrigere.

The meaning of TRANS PONDERA has always been in doubt. The scholiast speaks of PONDERA as the stepping-stones across